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LEXINGTON, AUGUST 10, 1831.

For the Western Luminary.

ON SLAVERY---NO. I.

TO THE CITIZENS OF KENTUCKY.

The free expression of thought and opinion on all questions interesting to the community, is one of the vital principles of a republic. Hence it is made a constitutional right. Although we acknowledge no tyrant possessed of authority to restrain this freedom, yet it is well known, that interest and prejudice sometimes usurp, and exercise a tyrannical sway over public opinion, so as to hinder its free exercise. These observations are premised as being appropriate to an appeal about to be made to your reason and judgment, on a question hitherto almost forbidden, in which your interest and happiness are deeply involved—yet not so much that of yourselves, as of your posterity. The question is that of Slavery—and whether it shall be perpetuated in your state.

Let no generous minded Kentuckian, let no patriotic citizen, let no individual however devoted to his interest, entertain a moments apprehension, that a wish, much less a design, exists in the mind of him that addresses you, (even if it were in his power) to affect injuriously, that interest which, by the constitution and laws of your country, you have in slaves.

The author of this address has resided in Kentucky for nearly fifty years. He was born to the inheritance of slaves—has been raised to command their services, and now possesses many. Thus identified in interest with those he addresses, if his experience and reflections have resulted in a thorough conviction, that slavery is a curse, individually to the owner, socially to the community, and politically to the State in which it exists, may he not hope that his views will be read with patience, weighed with candor, and decided on with charity as to his motives, but with honesty as to your posterity?

As an original question, the justice of Slavery has few if any advocates. Yet many who admit its injustice originally, advocate its continuance, on the ground that it is an evil in which our forefathers have involved us—and that it is a less evil than that of a community of whites and blacks (ignorant and unprincipled as the latter must be) which would be the consequence of emancipation. But it requires no argument to satisfy a candid mind, that the fact of our having inherited an evil from our progenitors, furnishes no justification to us for passing the same evil to our posterity unmitigated, if in our power to help it. The first inquiry then is, whether slavery is in fact that evil, or curse, which has been assumed. To establish this, I appeal to the voice of reason and experience.

Whether we look to the actual condition of the human family, or the volume which claims to be of divine inspiration, we find that labor is the means by which man obtains subsistence, and the various kinds of property, which contribute to the comforts of life. Success in the acquisition of these, depends on the judicious application of labor. The preservation of property is essential to its enjoyment—and this depends on the fidelity of those who are intrusted with its care. To labor, however, is irksome, and to be relieved from its burden, is the first inducement to procure a slave. But neither the necessity of providing subsistence, nor the hope of obtaining comforts, enter into the motives of the slave. His own subsistence he knows is secured by his master's interest in his life—and as to comforts, he knows they are not to be proportioned to his labor or his care, but depend on his master's will. His chief, if not his only motive of action, is that of fear. These sentiments very soon actuate both parties. The irksomeness of labor, and the desire of ease, is as natural to the slave as to the master. Hence, when the motive of action, fear, is withdrawn, as in the absence of the master, the diligence is intermitted, and the judiciousness of the application is lessened, both in the procurement and in the preservation of property. Here then is the beginning of trouble—and here does the curse begin to display itself. The master reproaches the slave with having done less than he ought, and the slave thinks he has done more than he ever will be compensated for. A mutual feeling of resentment and hostility arises. This leads to mutual injury—oppression on the one hand, and infidelity on the other. If this be not the natural consequence, growing out of the relation between master and slave, it is certainly the almost universal condition in which the parties standing in that relation are found.

Disappointment and vexation, with a sense of the insecurity of his property, are more or less, constantly present in the mind of the master. Either of these, but more especially the combined influence of all, beyond all question, constitute a curse, individually to the owners of slaves.

Let it be conceded to the objector, if such there be, that these evils may be mitigated by the supervision of the master over his own interest. Mitigation, however, only lessons—it does not remove, or change the nature of the evils. But the very cause of this mitigation is itself an evil. That attention which a man is compelled to pay to the labor, and to the property necessarily under the care of his slave, is a species of slavery itself, which his interest *as a slave holder* obliges him to submit to. It is a drudgery which he need not undergo (at least in the same degree) if he employed free laborers. The hired servant is actuated by other and higher motives than the slave. His present wages—his accumulation of small surpluses for future use—his character for industry, skill, and fidelity—these are the motives which stimulate the free laborer. They inspire him with hopes beyond the mere sustentation of life. They present to his view, as the prize worthy of his best efforts, the comforts and enjoyments that result from the accumulations of honest industry—not for himself only, but for a beloved wife and offspring, and ultimately when his strength fails, a respite from the severities of toil.

As different as are the noble motives which animate the exertions of the free, from the single, servile one, which drives on the slave laborer—just so different will be the success of their exertions. The one, is emulous of praise, as the means of future employment, and future promotion; the other, hopeless of reward, is mindful to do no more than will barely enable him to escape censure, lest a stroke beyond this should furnish the ground for future exactions. The hopes of the one, is a guarranty for his fidelity; the despair of the other, as to any bettered future condition, gives additional force to temptation—the present being his only prospect of enjoyment. Endowed with the same passions, appetites and tastes as his master, and seeing that their gratification is purchased by his labor, the slave cannot recognize the *justice* of the command, which forbids him to taste, more than his stinted allowance, whilst not only his master, but often his idle visitants, revel in luxury, and ease, on the proceeds of his toil. The very condition of a slave not only invites, but provokes him to participate freely in the enjoyment of what his own hands have produced. This he believes is only sheer justice. The master considers it as downright theft. He punishes with a severity that *grates upon his conscience*, or is driven to the necessity of becoming the *slavish* centinel of his own property, to guard it against his own slave. Either is a curse, but both are too often the fate of slaveholders.

But perhaps it may be contended that severity is not the best mode of treatment with a view of lessening the acknowledged evil; that lenity and kindness is better. And here, humanity mourns, while experience attests, that even lenity and kindness, must be extremely limited to be salutary; and for this plain reason, that ignorance is the necessary consequence of slavery, and ignorance cannot in safety be left unrestrained. As true as it is that ignorance attends a state of slavery, so true it is, that information and knowledge beget an admiration of, and a desire to enjoy Liberty.

Allowing that a portion of his time is granted to the slave by his lenient master, if it be successfully spent in seeking information (one of the great sources of happiness) it only renders him the more keenly sensible of his degraded condition. If it be directed to the acquisition of property, the possession and use of the little he gets, only serves to beget in him that restless and insatiable desire, the love of wealth, bringing with it at the same time an impatience of the restraint which his master's service demands, and a strong inducement to trespass on that time by applying a portion of it to his own use. If however the time allowed be spent in idleness and ease, then the useful and necessary habit of labor being relaxed, renders his toil more irksome.

It would seem then that even the amiable and benevolent feelings of the heart, when displayed by a lenient and indulgent treatment of slaves, must be exercised with a caution and wisdom to which few are competent, or they will lead to consequences prejudicial to both parties.

But while the picture drawn is believed to be in the general correct, it is gratifying to be conscious that there are exceptions, honorable to both master and slave. There are instances in which the noble and kindly feelings of our nature, influence the conduct of each—insomuch, that a kind master and a faithful slave, seem rather to stand in the relation of mutual friends, devoted to each other's happiness, than in that of absolute master and unconditional slave. But these instances are unhappily too rare, even to give a favorable tincture to the character of slavery with us. It is indeed too true, that these human beings are considered merely in the light of animal property. The desire to extract from them the greatest possible profit, has pretty generally established the sentiment, that the more they resemble beasts of burden, the better; the more ignorant, the more easily governed; the more restrained, the less apt to become rebellious.

One more reflection must yet be laid before my high-minded, my generous countrymen. As Americans, (and being slave holders we have the more leisure to listen and to read) we annually hear with delight, orations, on the birth days, of our independence, and of the great defender of human rights—and we read, in the weekly effusions of the press, essays, investigating and displaying the RIGHTS OF MAN, and *the blessings of liberty*. Upon these occasions we feel a laudable pride, and a self-gratulation. That we, should be the happy partakers of these blessings, while millions groan under the load of oppression incident to despotic governments, gives a pulse of joy to our hearts. But how can the slave holder "lay the flattering unction to his soul," when he beholds, in the persons of his slaves, fellow-beings, equally endowed by nature with all the capacities to enjoy the blessings of independence, deprived of their natural rights, subdued by superior power, and held by sordid interest in chains of perpetual, and unconditional slavery. Where is the slave-holder, whose mind is susceptible of the kind sympathies of nature, of the noble feelings of benevolence, or even of a sense of sheer justice, but has felt at times, the irresistible conviction of the injuries inflicted on this unoffending race—injuries, of which, though *he* was not the original author, he is the present instrument. And here, O Slavery, is one of the bitter curses which thou plantest in the breast of thy owner. S.

MORALITY OF RULERS.

IS IT OF ANY CONSEQUENCE WHAT THE MORAL AND RELIGIOUS PRINCIPLES OF RULERS ARE?—Some good people have, of late years, ventured to express a wish that our rulers might be men who fear God and acknowledge the reality of his government over the world—and they have even gone so far as to suggest whether it is not the duty of all who regard the welfare of their country, to use their influence in securing the election of such men to the most important offices in the community. For this they have been proclaimed enemies of liberty, by those who would gladly be thought special lovers of the rights of the human family—and by the same have been charged with a design to unite Church and State. Now if it were not unkind to ask men what they mean by the phrase, in this connexion, when they themselves do not know what they mean, we should be inclined to make the enquiry. Their wish undoubtedly is, that religion and government should have no connexion—that the ruler should not, as ruler, know whether there is one God, or whether there are twenty gods—whether the principles of the divine government have, or have not, any influence on human governments. This is the legitimate feeling of those who say that they will not have God to reign over them. The sentiment might come properly enough from an atheist—but not from one who believes in the moral government of God.

Every one knows there are certain great principles in the natural world, or rather certain fixed modes of God's operations, which, whether a man profess to believe in their existence or not, he cannot transgress with impunity. For instance, should a man deny that in all ages and in all places fire will burn, or water will run down hill, or will not without force rise above its level, his denial will not alter the fact. And if he were to attempt to execute any plan or scheme of business in opposition to these principles, he would inevitably be defeated. Who would employ one to build him a house, that denies the great principle of gravitation—and in laying the foundation, or in the superstructure, would leave this principle out of view, or attempt to violate it? Should your servant deny that fire will burn parchment, and as a consequence, talk of throwing your notes or your title deeds into the flames, you would not think it safe long to retain him in your service. You would reason correctly, that in the natural world there are certain great principles which men must respect, or they will fail in their enterprises, and bring ruin on themselves and on their employers. Just so there are certain great principles in the moral world which men must respect,—certain rules of the divine government in relation to men even in this life, which, whoever violates, will bring evil on himself and on those with whom he is connected. That a nation cannot long thrive which is unjust, or unfaithful to its promises,—which is irreligious, trampling on the institutions of heaven, and casting off regard for the government of God, is, we believe, as fixed a principle in the moral world as gravitation is in the natural world. And a transgression of this principle of the moral government of God, by a people, will as surely, in our estimation, unless speedy repentance intervene, be followed with as disastrous consequences, as a violation of any of the great principles in the natural world. Now, if this is so, the importance of moral and religious principles in a ruler is as clear, as the importance of correct views respecting the principle which govern the winds and waves, in a pilot—or of the principle of gravitation in the mechanist. An immoral or an irreligious ruler cannot be expected, in his measures, to have reference to the principles of the government of God, in which he has no belief, and with which he is probably unacquainted. But these principles cannot safely be overlooked. Whether they are contravened from the pride or the presumption—from the deliberate and deep rankling hatred or the ignorant indifference of the ruler, the effect on the community will be the same. The ship of state cannot with safety impinge against these fixed principles, more than the proudest ship of our navy can unhurt, dash, under full sail, against a floating iceberg. The subject may be brought within a narrow compass. If there are, as all who believe the Bible must allow, and as we should judge from the analogy of the government of the natural world, certain fixed principles of God's moral administration, which cannot be violated with impunity—and if an immoral or an irreligious man will most likely either be ignorant of these principles, or will wilfully overlook or transgress them, then it is of vital interest to the community that rulers should be moral or religious men. Those who persist in reproaching and deriding christians for wishing to have pious rulers, must deny one of the two principles in the preceding sentence. They must hold that there are no such fixed principles in the moral government of God, or they must claim that the atheist or the infidel, or the man of vicious habits, will perceive and act on these principles as uniformly as though his principles and his morals were correct. We had rather be charged with attempting to unite Church and State, than try to sustain either part of this alternative.—*Conn. Obs.*

[From the Presbyterian.]

EXTRACT FROM A SERMON

Delivered at the ordination of Mr. George Printz, at Wyalusing, June 29th, by the Rev. N. Murray.

"There is no truth more obvious than that every thing in nature tends to decay. A truth equally obvious in the religious world is, that all portions of the Church tend to decline from the purity both of the doctrine and discipline of their founders. This truth all history clearly proves. In 400 years after the ascension of our Saviour, how little purity of doctrine or of practice do we find in the Church which he, by his apostles, planted. Three hundred years have not yet elapsed since the death of Luther and Calvin, and we find infidelity taught from the theological chairs of Germany, and Socinianism preached from the pulpits of Geneva. Two hundred years have not elapsed since the completion of the Book of Common Prayer, and yet we find Arminianism has superseded in a great degree the pure doctrine of the thirty-nine articles. The landing of the pilgrim fathers, whose debarkation on the rock of Plymouth rendered it at once classic and immortal, is almost within the reach of the memory of our parents; and now the Saviour is deprived of his dignity, and the whole evangelical system is impugned in the very churches which were once illumined by the piety and eloquence of the Mathers and Elliots, of the Chaunceys and Mayhews, of the Tappans and Willards. Thus it is that in the Church, as in every thing else, we discover a tendency to decline and corruption.

"A little acquaintance with history and with human nature, clearly places before us the manner in which corruption of doctrine is generally introduced. The Catholic and English Churches, lost their lustre in the same way. Supreme ecclesiastical authority being vested in civil rulers, they were compelled to model their doctrines and ritual, in accordance with their unsanctified whims. And as compliance with royal wishes was necessary to preferment, corrupt ecclesiastics were always found to support with arguments from holy writ, every suggestion of the crown. We refer you to nearly every page of the history of Constantine and his successors, and of Henry VIII. and *his* successors, for the evidence on which we base these assertions.

"The Lutheran and Reformed Church became corrupt in doctrine in a different way. In the former, although there were many dissenting voices, the Confession of Augsburg maintained a complete dominance until the rise of the famous Semler. With a great show of reasoning, and the most persuasive eloquence, this heresiarch made war on the inspiration of the Bible, and on all its distinguishing doctrines. The Church had been long relaxing its discipline; and when he was demolishing nearly every thing evangelical in its standards and forms, it did not possess strength sufficient to curb his licentious career, or even to expel him from her communion. His fame for eloquence and learning became very great. The young students of divinity read, with great avidity, his productions, which seemed to be rained down all over Germany; and previous to his death, his admirers, if not adherents, formed the majority of the Lutheran ministry. And the leading characteristics of the doctors of that Church, at the present day is, (in the words of their own Mosheim,) 'an unbridled licentiousness which holds nothing sacred, an audacious insolence that tramples under foot the most solemn truths of religion, and that is constantly engaged in bringing into contempt evangelical belief.'

"The Church of Geneva became corrupt in precisely the same way. Men of great genius and erudition arose, who made war upon its standards and doctrines. The younger clergy, supposing that they might acquire a little character for mind and independence by following a similar course, embraced their opinions. And in the course of a few years, the light kindled up in that city by the pious Calvin was extinguished; and his successors in the Academy and the pulpit, became heterodox, secular, and corrupt. And need we state that in precisely the same way, error has progressed in some of our eastern churches. By a relaxation of strict government, individuals of loose theological opinions were admitted to the ministry, who, in the course of a few years, became full blown Socinians. And it was not till the leaven had entered the lump, and had made considerable progress, that the orthodox discovered their error; and then it was too late to arrest it.

And what, Brethren, is the lessen we are taught by this brief review of the progress of error? *To take good heed to our doctrines, and to continue in them.* It is becoming fashionable in some quarters to talk lightly of, and even to ridicule confessions of faith; and to deny their utility altogether. It is becoming common to hear candidates, at their ordination, profess before God and the Church to adopt *ex animo* our standards; and in a few Sabbaths after, to hear them declaim against some of their peculiar and distinguishing doctrines. It is common to hear candidates, on their examination for licensure, express the most loose and incoherent sentiments on the atonement, imputation, justification, original sin, and many other important doctrines; and yet to see them pass without one expression of disapprobation. It is common to see individuals enter the ministry of our Church, and then array themselves against all its peculiar institutions and many of its distinguishing doctrines. If things would remain where they are, on all these subjects, we would remain silent. But reason and all analogy forbid such a conclusion. The course of error, like that of sin, is downhill.—The first step prepares for the two following. When these are taken, nothing but timidity will prevent from going to the end of the course. "I was first," said Priestly, "a high Calvinist, than a low one;—then a high Arian, then a low one;—then a Socinian;—then a Humanitarian;—and if my life is spared a few years I know not what I shall be before I die." If his life had been spared a few years longer, there is scarcely a question but that his name would now be floating on every infidel banner in our country, under those of Voltaire and Tom Paine.

"The purity of the Church, brethren, should be very much preferred to its peace. To preserve the latter, the former should never be sacrificed. To do this, could only be compared to the foolishness of the inhabitants of a beseiged city, who should suffer themselves to be deluded by the syren song of *peace, peace*, until their bastions and bulwarks were demolished, their citadel taken, and their soldiers stript of their armour. The advice of wisdom is, *purity first*, peace next. To change this order, and then to hope for peace, would be as futile as to expect a calm ocean amidst the conflict of winds and storms.

"The purity of the Church rests, under God, in the hands of our Presbyteries.—To them it is confided by our constitution and laws. They are solemnly accountable to God for the manner in which they guard their sacred trust. The first question for them to decide is, *piety and capacity*, the next, soundness of doctrine.—Qualifications in both these respects are *essential* and *necessary*. If the candidate should appear to possess the piety of an angel, and proportional capacity, and yet be unsound in the faith; this should be a sufficient objection. Nor is soundness or unsoundness of faith, a mere matter of private interpretation,—what any individual feels disposed to make it. The question to be decided is, *Do they believe as our standards teach?* If not, they should be rejected; and thus be saved from the perjury of publicly declaring that they "sincerely receive and adopt the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures," when they do not. It is only in this way that the purity and peace of our Church can be preserved;—that its light can be prevented from waning;—that, as presbyters, we can render an account to God of our stewardship;—or that our beloved Zion can be prevented from joining the caravan of the orthodox churches, which have preceded her, and sinking with them into error and formality. It becomes us, then, as we love the peace and prosperity and per-

petuity of our Church, to take good heed to our doctrines; and as we have received them from our pious and venerated fathers, so to transmit them to those to whom we shall impart that gift, which we ourselves received by the laying on of the hands of the Presbytery."

From the Christian Herald.

THE SUCCESS WHICH HAS ATTENDED THE EFFORTS TO DIFFUSE THE GOSPEL WITHIN THE LAST FORTY YEARS.

CHRISTIANS think too little of the encouragements to Missionary effort. We are apt to be so entirely absorbed in the events which occur immediately around us, as to forget, except in a casual prayer, or when it is forced upon our attention by some article in the periodicals of the day, the actual state of the heathen world, and the enterprise in which the church is now engaged for its illumination. I have not time to dwell upon the sin of this indifferepce, nor to show how likely we should be to do more if we were better acquainted with what has been done and is now doing for the conversion of the world. Permit me, Mr. Editor, to copy for the benefit of your readers, a succinct view of the effects of the missionary exertions of the present day, from an introductory essay to a new edition of the life of Henry Martyn, which has just appeared at Boston.

"The whole number of missionary stations in heathen countries, is scarcely less than *six hundred*. The number of missionaries is nearly *seven hundred*,* and of assistants of all descriptions, *three thousand*. At least FIFTY THOUSAND converts from Paganism are now members of the various mission churches. The schools collect *three hundred thousand children* for the purposes of instruction. The number who have externally and formally renounced idolatry does not fall short of FOUR HUNDRED THOUSAND. *Four millions* of adults have had to some extent the gospel preached to them. There are from forty to fifty missionary establishments, and nearly as many colleges and higher seminaries. *On a low estimate*, five thousand individuals a year, for several years past, at the various missionary stations, have professed their faith in Christ as their Saviour.

"About *two thousand* individuals are employed and regularly commissioned by various missionary societies, in publishing the gospel in the destitute parts of Christian lands. The whole number of Bible Societies in Christendom is about *four thousand five hundred;* of Bibles or parts of the Bible distributed, not far from nine millions, in one hundred and sixty languages. From one hundred and fifty to one hundred and sixty MILLIONS of Tracts have been circulated by various Tract and Book Societies. The number of children and youth habitually studying the Scriptures on the Sabbath, in associations, is about TWO MILLIONS."

Such is the array of means, and such the visible results of the exertions of the last forty years. But when it is remembered that such is the influence of true religion, that every one who is brought under its power, becomes, in his turn, the agent of extending it to others, and that this influence will, under the blessing of heaven, be constantly extending itself, they become still more important. Every year witnesses already an increased ratio of exertion. And every thing indicates that in many parts of the Pagan world the empire of Satan is tottering in anticipation of its everlasting downfal. *Every thing invites us to action.*

Let us then awake! And in reference to this one great blessing—the outpouring of the Spirit from on high, which is, above all others, the blessing that is now needed both at home and abroad, and which God is now encouraging us to ask, let every church be found speedily gathered around the throne of grace in that state of deep and anxious expectation which preceeded the gift of the Spirit on the day of Pentecost. And let every private Christian, and every minister of Christ ask, with reference to the disclosures and the solemn trials of the judgment day, "How much am I doing to obey the command of the Saviour to '*preach the gospel to every creature*?'"

*Of all the principal protestant denominations.

From the Connecticut Observer.

Practical suggestions on the duty of sustaining Foreign Missions.

Every true child of God estimates his hope of eternal life far above all his temporal possessions. Ask any one who has tasted the richness of a Saviour's love, and whose lively hope anticipates the unfading bliss of heaven, what amount of earthly happiness would make him willing to give up his interest in the great salvation; and he will tell you, as hundreds have already done—he will tell you, he would not give up his interest in the salvation of the gospel for a thousand worlds. Well, this is the right answer. But if salvation be so unspeakably valuable and precious to each of those who are already interested in it, that the wealth of a thousand worlds is poor in comparison, why should not the children of God be willing to part with more of their property or possessions: in other words, why should they not be willing to give far more liberally than they have been accustomed to do, to send the gospel with its immortal blessings to the millions that have it not, and who are perishing through lack of vision? Several hundreds of immortal souls in heathen lands, through the instrumentality of the American Board and of their missionaries, have, in the judgment of christian charity, been converted to Christ. These precious souls, destined to live for ever, have been put in possession of the hope of eternal life by means of that gospel which has been sent unto them: and these souls, if they have been truly converted, will take part in the songs of redemption in heaven forever. Now, who that hath this world's goods, and that has the hope of eternal life within him, will not be persuaded, in view of such amazing results, and in view of the present wants of the American Board, to trust that great and beneficent Being from whose kind hand every good is received, and give with such liberality that the sacrifice shall be felt; give to such an extent, that he may see whether God does not, indeed, love a *cheerful* giver.

If the people of God should give, as they ought to give, to this department of christian benevolence, and give soon, those eighteen or twenty young men that have had it in contemplation to go forth under the direction of the Board, on missions to the heathen, will not be disappointed in regard to the employment that is nearest their hearts; the stations and places where they ought to labour, will not remain vacant and unoccupied; and if the people of God will not only *give*, but *pray* as they ought for this noble enterprize of christian benevolence, preparations are now so extensively made, and facilities for spreading the gospel are so numerous, that there is every reason to hope the missions of the Board will be crowned with greater success and prosperity than yet they have ever been. But should they not be thus crowned, the people of God would have the satisfaction to reflect that they had done what they could by their liberal contributions and their prayers, for the salvation of a lost world. Should this paper meet the eye of any child of God who has not been in the habit of attending the monthly concert of prayer, nor of praying for missionaries in the closet, nor of giving liberally for Foreign Missions—such child of God is affectionately requested to retire to his closet, and there seriously ask God what he would have *him* or *her* to do. V. D. M.

ROMANISM.

[From the Protestant.]

TO "CHARLES CONSTANTINE PISE."

The Editor of the "Itinerant" politely furnished me with your letter to myself in reply to my narrative of the rules, regulations, &c. of the Georgetown College. After having carefully perused, and marked its distinctive features, I can discover nothing in it but an unavailing attempt to conceal, by a meretricious covering, the unscriptural doctrines and odious fruits of them, which I have developed.

It is evident, that you wish to attach odium to me for having left your church and exposed some of its corruptions after having given, at the college, so much reason for the opinion that I was then a sincere believer of it. This is certainly disingenuous and unworthy of the character you assume. Do you blame Paul for leaving a fierce, arrogant, and cruel *priesthood*, and becoming a plain, humble, and loving *christian*, after his eyes were opened to see that "force" and "traditions" constituted no part of that system designed by the true head of the church to save men! Without instituting any comparison between Paul and myself as *christians*, I ask, how then can you hope to succeed, to brand *me* with infamy for a course of conduct in which I am sustained by the example of the distinguished apostle!

In your second paragraph I am "conjured to reflect upon the *calm liberality* with which, after all the pains of the college gentlemen, they left the choice of religion to my own conviction and good sense." We may thank the glorious reformation, and the free institutions under which we live for *any* "liberality" extended towards us by the "*infallible*" priesthood. If not, most histories, in relation to them, are fables. "*Felix qui potuit rerum cognoscere causas.*"

I am next called "dear Snyder," and am assured that my "essay has drawn tears of blood from my old friends." This salutation, viewed in connexion with your attempts to annihilate my character for veracity, reminds me of one, who, *betrayed his master with a kiss!* But why did my essay "draw tears of blood." Simply because the *facts* it contained were too notorious to be successfully denied; and reflected no credit on their originators. Would it not be better for those "friends" to shed tears of contrition? The Lord grant that, in view of the judgment day, my friends now at the college may candidly and prayerfully compare their proceedings and doctrines with the "Acts of the Apostles," and the doctrines of the great head of the church, and timely avoid the rocks upon which their predecessors may split.

"The name of the present president of the college," you say, "should pierce my heart with remorse." Why so? Because he was "my dear school fellow," and, now a priest! I think not. Our Saviour says "call no man on earth master. There is one your master who is in heaven." I still love the "president," and my "old friends" as men; but I conscientiously reject the dogmas that have blinded and bound their noble spirits for time, and, I fear, for eternity!

I am met by some bold and unexpected charges in the following form: "your general remarks, allow me to say, are some of them not true, and others misrepresentations. For instance, you state that every morning beads were said—no such thing—morning prayers were recited." I reply, that even according to your own admissions, few men could look back through the long vista of time, and detail as many facts and circumstances as I have, with greater accuracy. Certain I am, that no misrepresentation was intended. But "in the name of candor," what difference is there in a moral aspect between saying beads and reciting the "morning prayers." You admit that "beads were said" in the evening, and tacitly at noon; and add that I was "the person who, if you mistake not, recited them for my school-fellows." How unfortunate you are in your "mistakes;" and how imbecile is your attempt to annihilate my credibility with so fallible a memory!! How could you metamorphase me into young Fenwick, who always led in the "prayers," and the "bead" service, &c. But my misfortune does not terminate here.

"Laughing wild amid severe woe,"

"You onward hurry and drag me into the "*sodality.*" Sodality, a fellowship, a fraternity. A new confraternity was instituted in Spain of the slaves of the blessed virgin, and this sodality was established with large indulgences.

Believe me; I know not where you have now placed me. As you know that our dictionaries do not give the Jesuitical import of words, you will please to inform me. I will in the meantime consult the "*monita secreta*," secret instructions of the Jesuits.

The college Sabbath amusements are not to be given up by an ingenuous mind, you intimate, although I "cite as many passages from scripture as I please." Down then with the Bible! away with that venerated and holy book, which professes to be "a light to our feet and a lamp to our paths;" David—the "sure word of prophecy;" Peter—and that claims the prerogative of "sanctifying us;" Saviour's prayer; "converting the soul," David, and "making us wise unto salvation!" Away with such a book, and give us the liberty, the variety, and the sports of ——, the French revolution!!! Well do I remember with what indignation and contempt I was led, by the college drilling, to look upon this blessed book, whenever my Protestant friends at home would cite it against the "authority and traditions" of the "priests," so long as I remained "a good Catholic boy!" There are many of my Protestant friends who will testify to this. I am certain that I would have suffered myself to have been shot, sooner than have denied publicly and solemnly the Roman religion. When I think of these things, my soul is moved within me, and I must break out in the language of the Saviour, for you, and my dear old friends, "Father, forgive them, they know not what they do." I tremble for you, when I think of the judgment, and the amazing responsibility you assume, by taking your people's consciences out of the hands of God's holy spirit and word; and I tremble for my countrymen when I look back upon the long dark and barbarous ages that were brought about by this very practice.

Your remarks upon the propriety of your church "*forcing*" its members "to act up to their convictions," require no comment. I only say—happy "sodality!" may it never sit as an incubus upon the "land of the free, and the home of the brave." I regret that I employed the term "delinquent," as Mr. Jamison might suppose it was applied to him offensively. But the fact of my being a Protestant and a republican would be sufficient to convince any candid person that it was not so intended. You have made me charge the unscriptural and coercive treatment he received, to "Mr. Bowling's" account. Is this honest! Did I not say that the prefect Gobert, was the author of Mr. Jamison's shameful humiliation? If Mr. Jamison glories in such a cross, it must be so. His "thanks," may be bestowed, however, when I write for them, and not for the promotion of Christ's peaceful kingdom among us. I should have withheld his name, and the names of all others from the public, but for the frequent canting of the Editors of *Catholic* papers about "mysterious and anonymous Protestant scribblers." Apropos! What unknown friend sends me of late several Catholic papers. I should be gratified to make known to him personally my obligations. I am open to conviction; and whenever I am convinced that *Christ* is not the "way" to heaven; that he does not "open and shut, without any man's hindering," I will return to the arms of my tender "mother."

You say that my "remark about the candlesticks is too childish to be noticed." Intelligent men, who are acquainted with the legerdemain, and jesuitical proceedings of the priests generally for the last fifteen hundred years, will not believe that my remark about the candlesticks was either irrelevant or "childish."

"Your assertion that the doctrine of transubstantiation was not believed by the Catholics as a body until the twelfth century is false," says my "dear" Pise. "All antiquity believed" it—"continues he." Such vaunting, priestly language has been reiterated from year to year in this country; and the Catholics believe it. If those among them, who can read the fathers, see abundance of testimony to the contrary, it matters not—they are "not to judge or interpret for themselves." That the candid part of the community, who have not taken the trouble to examine the fathers, may judge of the amount of credit due the sweeping assertion of the priests, I will quote and refer to eleven of the very best authorities.

I do not deny that some or even many of the fathers seem to favour the doctrine under consideration; and that some called fathers, believed it. But this proves nothing for you, much less all that is conveyed in your assertion. And for this reason; our Saviour himself seems to favour your opinion when he says that "this is my body." But his language, evidently figurative, seems also to justify the belief that the "cup is the new testament." To be consistent, why do you not take your texts from it? He calls himself the "vine;" the "way;" the "door;" &c. You say he is not a vine literally; he is not a way, for horses and vehicles to run upon, or a door for a people to hang up to their houses. Very well,—say we not then, truly, that a piece of wafer is not his body or blood, much less his "soul and divinity," to be eaten, or if you please, "respectfully consumed!" But to the favourite theme of the priests—"the fathers; the fathers."

Lombard, who lived in the eleventh century, says, "they did not know whether the doctrine of transubstantiation was true or not. After collecting all the sentences of the fathers he says, "if it be inquired what kind of conversion it is, I am unable to define it; only I know that it is not formal, because the same accidents remain—the same color and taste." Lib. 4, sent. dist. xi. lit. a. I know this to be a fact, having seen, tasted, and handled it. Tertullian says, "the bread being distributed to his disciples, Christ made it his body, saying, this is my body, that is, the figure of my body." Marcion *c.* 4, *c.* 60.—Eusebius says, "Christ gave to his disciples the symbols of the divine economy." Demonst. evang. lib. 1, chap. 1. Origen calls the bread and chalice "the images of the body and blood of Christ." In dialog. Contr. Marcion. Justin Martyr says, "the bread of the eucharist was a figure which Christ commanded to be done in remembrance of his passion." Contr. Iryph. Ind. Augustine brings in Christ speaking thus to his disciples: "you are not to eat this body which you see, or to drink that blood which my crucifiers shall pour forth. I have commanded to you a sacrament, which being spiritually understood shall quicken you." In Psalm, viii. and Cont, Adimantium. cap. II. See Ambrose as quoted by the canon law. Ephraim, *de sacris legibus antiochis t.* I. *c.* 229. Macarius, Homil. 27. Chrysostome, Epis. ad Caes. Cont. Hœres. Homil. 23, in 1, Con. Gregory Nanzienzen. Orat. 2, in Pasch. These are not pagan writers—Mr. Pise being judge. Many of them, though "far away from these shores," are daily prayed to, by my Catholic friends,—not excepting you my "dear" sir. With such a "cloud of witnesses" I submit to the public; whether I uttered a falsehood concerning the era in which pope Innocent converted this absurd dogma of a barbarous age from a disputable point, into an article of faith, or whether you are not mistaken when you say "all antiquity believed it." If I had time, it would be easy to show, that, it is not only repugnant to true philosophy, but abhorrent to piety! That it is a doctrine that "no faith can oblige, and no reason endure." May my Protestant friends unite with me in praying that this hydra, which has crimsoned the earth with the blood of martyrs, and filled its caverns with the tears and lamentations of widows and orphans, may be, indeed, speedily "consumed!"

I am asked, "do you believe in the divinity of Christ!" Can I believe a nonentity? Did you not, just before you obtruded this interrogatory, say, that, father Kholman had "respectfully consumed him!" The fact is, your dogma defies all your powers of exigesis or knowledge of philology to define it. It is both above and contrary to reason.

Let me refer you, and our readers, to that *spirited, able,* and *interesting* paper "The Protestant," for every fact and argument connected with the history, doctrines, and proceedings of the Church of Rome that could be desired. I will admit that the priests say it "tells lies," &c. &c.; but why did one of your champions quail before it! Why did he "sneak off?" If you have any thing more to say, show your belief of your strong ground, your "unmoveable rock" by continuing your superstructure in it, where you will be answered. Before bidding you adieu, I sincerely pray that we may all find the way to Christ by a living operative faith in him, and through him, not any church, enter at last that city whose maker and builder is God.

SAMUEL C. SNYDER.

BIBLE SOCIETIES. "At a numerous meeting of the inhabitants of the parish of Kildare, Dublin, held on Sunday, 16 January, 1831, the following resolution was passed.

"*Resolved*, That the Biblical societies which *infest* this kingdom, *are deserving the reprobation* of every sincere friend to the peace of the country. That far from being instruments of good, they are *the fomenters of fraud and* mischief: and that we shall consider every bigot, who abets a system so unpopular, as one, who if not disarmed by the spirit of the times, would kindle once more the faggots of persecution."

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 10, 1831.

THE ELECTION.

The election in this county, for Congressman and members of the State Legislature, terminated on Wednesday last. Mr. ALLAN, the candidate for Congress, is elected over his opponent, Mr. SHANNON, by a majority of upwards of 1000 votes in the whole Congressional district, comprising the counties of Clarke, Fayette, and Woodford. The candidates returned for the State Legislature are, Messrs. INNIS, CARR, and CHINN. The vote stands thus:

Innis,	1177	Prewitt,	720
Carr,	1156	Bruen,	706
Chinn,	1147	Rogers,	657

We do not recollect to have witnessed an election, in this section of country, for many years, apparently so free from party excitement, and those gross indecencies, which have so often, on such occasions, of late, excited the disgust and also the sorrow of every virtuous citizen. A few years ago, you could scarcely pass in view of our court-house during the time of an election, without the pain of witnessing the drunkard, reeling to and fro, in the street, under the besotting influence of spirituous liquor; and perhaps, having your sensibilities shocked by seeing the mob collecting, in eager haste, as if in anticipation of high enjoyment, around two or more individuals, about to decide their political strife, by a brutal attack on one another's persons.

Such scenes, revolting in the very portrayment, may, perhaps, have occurred during this canvass; but we are happy to be able to bear testimony, that nothing of the kind came under our own observation; and several friends, of whom we have inquired, bear the same testimony.

The reflecting mind is naturally led to inquire, whence this change? There is doubtless more than one reason to be given for the improved state of things we have mentioned. It may be greatly owing to the diminution of political excitement in the community. But we hesitate not to give it as our deliberate conviction, that the chief cause is to be found in the salutary operation of the *Temperance Societies* that have recently been established throughout the county. Those who have not taken the pains to examine the subject, may think this idea a little chimerical. But such can form no correct estimate of the immense influence exerted over the community by means of these noble institutions. Temperance societies in this region, are all comparatively of recent origin. But the control they already exert over public sentiment is apparent to all who will pay the slightest attention to the subject. The appeal they make to the patriotism and benevolence of the community, is not without effect. The progress of the cause has been most rapid. The Society in this town, has, in a period of about eighteen months, had the almost unparalleled increase of from *ten* members to *five hundred and thirty-five.*

This institution is to preserve the body politic from moral putrefaction. A service which, humanly speaking, no other means could effect. Without the all-controlling power of the Temperance institution, in the course of time,—taking our *data* from the experience of the past,—the elective franchise, which all freemen, worthy the name, hold so dear, would be a mere nullity. Our elections would be controlled by the dire influence of ardent spirits. Let no one suppose such a result impossible in a community so free and enlightened as this. Would that we could believe otherwise than we do. But we are, alas, too well acquainted with the obliquities and weaknesses of human nature, we are but too well acquainted with the debasing effect of intoxicating liquors, we have had to witness too many examples of the degradation to which human beings may be brought by indulging in its intemperate use, to mistrust our judgment, in this case, as erroneous. Nor have we been an unmoved spectator of the rapidity of the progress of this wide-spread evil; tenfold more destructive than the deadly upas tree itself.

The citizens of our own state are not generally aware of the number of votes that are procured, yearly, for favorite candidates, by means of this liquid poison. Such an appeal to the morbid appetite of the degraded sot is irresistible. This evil has long called for Legislative interference. We are glad to find that in some places at least, the corrective is beginning to be applied. We recently saw an official account, from a neighboring state, stating that a person elected to the State Legislature has been refused his seat, because it was proved he had treated his constituents, during the canvass, with ardent spirits. Let such a law be rigidly enforced, and an abominable evil will speedily be banished from the country.

SLAVERY.

We invite the attention of our readers to an article on our first page, on Slavery, over the signature of "S." This is the first number of a series of several essays from the same pen. The fact of the author himself being a slaveholder, will entitle his remarks to the more candid and attentive perusal. Even those who may differ from him in sentiment, —if such there be among our readers in this state,—cannot but admire the temperate and logical manner in which he treats his subject. A subject whose importance cannot be too highly appreciated by the citizens of this community.

TEMPERANCE.

We attended the monthly meeting of the *Fayette County Temperance Society* on Friday evening last, in the M'Chord church. A considerable number of ladies and gentlemen were present. The meeting was addressed by several gentlemen. We were particularly struck with the remarks of one of the speakers, who has recently returned from a tour to the east. He mentioned several circumstances that fell under his observation during his trip, which exhibited the unparalleled progress of the Temperance cause, and its all-controlling influence on the public mind, in a pleasing point of view. Among other striking facts, he observed, that in his passage up the Ohio river, in a steam-boat, among the ordinary number of passengers, he saw spirituous liquor tasted but *twice*, although several bottles of ardent spirits were placed on the dinner table every day. The captain of the boat informed him, in conversation on the subject, that he had formerly employed a person on board to keep *bar*,—that is, sell spirituous liquors.—but that it had of late become so unprofitable, from the small quantity of liquor drunk, that he had been obliged to discontinue the practice;—and that the same was true of other boats. The captain did not attribute it to the reformation effected by the Temperance association. He seemed to be entirely ignorant of the cause of so sudden and wonderful a change. A change which no one can rightly appreciate who has not travelled in these boats, and witnessed the immense quantities of ardent spirits heretofore consumed by the passengers. The same gentleman remarked, that in travelling through one of the eastern states, he observed that ardent spirits had, in a great measure, been banished from many of the taverns, and *lemonade* substituted in its place; small presses, newly erected, being very common, for the purpose of squeezing the juice from the lemons. In the same state, when the stages, half a dozen or more in company, would stop at the tavern doors, instead of the wonted brandy bottle presented to the drivers, he observed the servants furnish them with a white liquid, which, upon inquiry, he ascertained to be *milk*.

Such incidents seem unimportant to the casual observer. But to the mind that is accustomed to trace effects to their causes, and to notice those things which give the tone to public sentiment, they speak in a language not to be misunderstood.

We were gratified at the liberal offer of one of the members of the society to furnish tracts on the subject of Temperance, for extensive gratuitous distribution. There is no method of operating on the public mind more effective, than by means of a suitable tract. These unobtrusive visitors can go, where the advocate of Temperance, although eloquent as Cicero, would fail to gain a hearing. No effort should be spared to enlighten the people on this subject. Especially important is it, that the youthful part of the community should have correct views of it. On the youth who are now coming forward on the stage of action, must rest the hopes of the church and of the body politic.

We congratulate the Society on their rapid

progress. The cause they espouse must commend itself to all who will reflect. The unreflecting are ever borne upon the popular current. Let judicious and unremitting efforts be continued by the friends of this noble institution, and the time will soon come when the presentation of the bottle containing the intoxicating liquid, will be regarded as the grossest insult, by every one having the slightest pretensions to gentility.

SINFUL AMUSEMENTS.

We are truly sorry to perceive that a *Circus* has been recently established in this town.

With respect to the performers attached to this establishment, we personally, know nothing. In the remarks which follow, we design to speak of the general character and tendency of these exhibitions; hoping that no one, under whose notice our remarks may come, will fail to make the proper application.

Far be it from us to have the slightest desire, (if we had the power to do so,) to debar any individual from the temperate indulgence in any rational, innocent recreation. That the Circus presents an amusement of this kind, we apprehend very few, if any, reflecting individuals,—if such there be who frequent such places,—would feel willing to declare. The deliberate convictions of every friend to good order and sound morality must be against it. And without good order and sound morality how can a virtuous community exist!

The character of the performers, is the best commentary on the nature and tendency of these exhibitions. Who are the performers? And here we would willingly be silent, did not a sense of duty constrain us to speak. As a faithful sentinel, we must sound the notes of alarm when danger is nigh. Every one at all acquainted with these individuals, knows full well, that they are, generally, men,—and we blush for the sex when we say it,—women too, of the loosest morals. A sort of isolated beings, with whom no one, even in the humblest walks of life, who has the slightest regard for his own good name, is willing to associate. They live in an atmosphere of their own. How pure an atmosphere it is, we leave our readers to conjecture for themselves. Occupying no respectable station in society, having no character to sustain, they stroll about, preying upon the community; deluding the ignorant and unwary. What respectable parent is willing his son should be seen in their company? What virtuous matron would not shudder at the idea of her daughter's being found among such associates? Why then cherish, and foster, and perpetuate, a class of persons so useless, so detrimental to society? Who ever heard of a pious Circus performer? Who ever saw a female, willing to exhibit herself publicly, in the character of a strolling buffoon, for the amusement of the rabble, that possessed the least delicacy, or had any correct sense of propriety? Such a character would be a perfect anomaly in the history of mountebanks. As well might we expect to find Gabriel delighting in the company and employments of the arch fiend and his infernal associates. Virtue instinctively shrinks from an association so polluting.

The Theatre, and theatrical performers have, ever since the days of the Reformation, met with the reprobation of the wisest and best men. This unhallowed institution has been aptly styled, "the Synagogue of Satan." And who are the priests that officiate! In many instances, individuals whose crimes have prevented their being any longer tolerated in society. Cast off, as putrid excrescences, they become united with these associations of iniquity, often dropping the name they had disgraced, and assuming one to which they have no claim, for the purpose of concealment.

The *Circus*, in its present modern character, we deem even more pernicious, if it can be so, than the Theatre itself. It presents allurements to the giddy, thoughtless multitude, and the intemperate and profane rabble, which the theatre does not possess. We have often thought, that if the advocates of these exhibitions, could see a list of the thousands who have been ruined by their instrumentality, and hear their dying admonitions, if not steeled to every virtuous emotion, they would turn with indignant disgust and melancholy of heart, from the polluting scenes of their former enjoyment.

But if the thoughtless multitude will persist in gratifying their vitiated taste, at the expense of propriety and future peace, we hope no professor of the religion of Jesus Christ will bring such a reproach on the cause he professes to love, as to be seen within the walls of the Circus. What scenes can have a greater tendency to banish every thing like seriousness or becoming gravity from the mind, than those there exhibited? What Christian can experience enjoyment, while the boisterous, vulgar laugh, the horrid oath, are continually grating upon his ear, and his eye obtruded on by the loathsome drunkard, reeling under the influence of the stupifying poison! Who ever prays in a Circus? Who would be willing to die there?

REVIVAL IN WASHINGTON CITY.

A correspondent of the New-York Observer, gives an account of an interesting work of grace in Washington City, and also in Georgetown and Alexandria, in the same district. He writes from the former place, under date of July 25. After stating many interesting particulars, he says:

"The presence of the Holy Ghost was so manifest at our meetings, that we resolved to continue them in two or three of the churches daily for a number of successive days. This was done with auspicious promise, and most happy effects. The influence which began in one church, spread throughout the city. In many respects it was a prevailing influence. The great stone thrown into the political waters here, ruffling them to the extremities of the land, was unheeded by us. We are so near the crater of party politics, it is no curiosity to us. We esteem ourselves happy if we can escape the burning lava that boils over, and are glad to find refuge in the devotional exercises of animated religious meetings. I remember to have met at one anxious meeting about two hundred persons. There was a striking instance of the conversion of a young profligate, who made a mock of religion, and set at defiance the authority of God. His friends had despaired of him; but man's extremity is God's opportunity.

"There was a great deal of visitation from house to house, with many tears and prayers. When the most earnest and pungent admonitions seemed lost on the obdurate hearer, there was one thing which almost always melted the heart—a prostration on the knees before God in fervent prayer. About 140 have thus far joined the churches—principally the First and Fourth. In the others a pleasing work has been in progress, which, it may be expected, will result in the salvation of many souls. Meantime the two churches in Alexandria have shared in the descending mercies of heaven; and last of all, at a four days' meeting in Georgetown, to which the members of the Presbytery of the District were invited, and at which they officiated alternately, the Spirit came down with power, and filled all the place. As many as one hundred were at one time on the anxious seats. We permit ourselves to hope that the work is but begun. Much has been done. Unspeakably more remains to be done.

"The Episcopalians in Alexandria have recently had similar meetings, and I believe those in Baltimore. At the former place, Rev. Bishop Moore, and Messrs. Bedell, Henshaw, of Baltimore, Jackson, of Virginia, and others, officiated, and a blessed revival has followed their exertions. Many a gay plume that was tossing in the air is said to have drooped mournfully towards the dust. Mr. Tyng, of Philadelphia, preached a number of sermons in Baltimore, with great evangelical energy, and large numbers have been added to the communion of St. Peter's. Trinity Church in this city has had a respectable accession of communicants.

"You will be gratified to learn that among the twenty individuals who united with the Presbyterian Church, in Baltimore, on Sabbath week, was the Hon. WILLIAM WIRT, who has now made a public profession of religion. The very lovely daughter of Mr. W., who died last winter amid the bloom of 16, happened to leave a recorded resolution to join the communion of the same church at its next celebration, which occurred after her death. It never came to her! A sister united with the father on the late occasion."

REVIVALS IN OHIO.

A letter dated Tecumseh, Ohio, July 4, 1831, states that a church conference commenced in that place on the 24th of June, since which time a glorious revival of religion has been in progress. Forty have already joined the church, 28 by profession and 12 by certificate. Many more are anxious. This work embraces young and old, rich and poor. The Bible Class, which at the commencement numbered only seven professors, now contains 30.

Another letter to the editor of this paper, states that there are revivals in more than 30 towns on the Western Reserve in this State.

It gives us much pleasure also to state that a very pleasing state of things now exists in Oxford and the Miami University. Several of the students have already indulged hopes, and several more are anxiously enquiring the way of salvation. In the village much seriousness prevails, and many cases of hopeful conversion have occurred.—*Cincinnati Journal.*

ASSEMBLY'S BOARD.

The July number of the Missionary Reporter contains copious extracts from the missionaries of the Board, in which they speak of the formation of Churches, Sabbath Schools, Bible Classes, Temperance Societies, and other appropriate labors of the missionary work. One tells of 10 additions to his church, and 25 or 30 anxiously enquiring. Another reports 19 admitted an examination. Another speaks of a glorious revival in Springfield, Pa. in which 41 joined the church, and about 80 more indulge hopes, and several are still anxious. A missionary in New-Jersey, reports 23 admissions, "all except 3 in the flower of youth, some in *early* youth." A missionary on Long Island reports about 20 additions during the year.

Appointments, 1. Re-appointments, 9. Amount paid into the Treasury from 24th May to the 20th June, $1404 57. Into the Board of Education, $61! 68.—*ib.*

From the Cincinnati Journal.

HOME MISSIONS IN THE WEST.

Some brethren at a distance having suggested to the undersigned some defects in the plan for a convention of delegates to deliberate on the subject of Home Missions in the West, as stated in a late circular, which allows persons not delegated by Presbyteries, to sit in said convention, and states no ratio of representation. This is thought to give those who live *near*, the opportunity of crowding the convention and of preventing a fair result of deliberation.

To remedy these defects, I have consulted a large majority of the members of this Presbytery, and feel confident that when they can have opportunity of acting in a Presbyterial capacity on this subject, they will decide that no minister nor layman connected with them, shall sit in this convention, with their approbation, but those appointed by Presbytery; and that they will appoint the same number of delegates that they are entitled to send to the General Assembly. This would probably be the wisest course for every Presbytery to take. But if the majority of any Presbytery shall determine to send no delegates, it might be best for the minority to send a just proportion, according to their numbers. It seems very desirable that either by representatives or by official letters, the real state of the minds of the brethren in the West on this subject should be known.

JOHN THOMSON.

From the Cincinnati Journal.

ORDINATION.

At a stated meeting of the Cincinnati Presbytery, held at Hamilton, July 26th, Mr. Amos Blanchard,* a licentiate under the care of the Presbytery, was set apart to the work of the gospel ministry as an evangelist. Rev. John Thomson presided and preached the ordination sermon, and the Rev. Ralph Cushman offered the ordaining prayer and gave the charge.

As this case goes up to Synod, by *complaint*, it may not be improper to give the proceedings of Presbytery in relation to it.

The presbytery met at Hamilton July 26th, and after sermon by the Rev. Mr. Dobbins, moderator of the last stated meeting, the Presbytery was constituted by choosing the the Rev. Elijah Slack moderator.

At 8 o'clock on Tuesday evening, July 20th, Presbytery met and heard a sermon from Amos Blanchard on the subject assigned him for trial. Adjourned.

[For the information of our readers, we would here state, that at the spring meeting of the Presbytery, in April, at New Richmond, Mr. Blanchard applied to Presbytery for ordination. After a somewhat protracted examination, the ordination was deferred at the request of Dr. Wilson, till the next stated meeting, on the ground that he was not satisfied with the candidate's views respecting the doctrines of *Original Sin* and the *Atonement*. At Dr. W's. suggestion, Romans v. 19, was assigned Mr. Blanchard as a text from which to prepare and preach a trial sermon at the next stated meeting of Presbytery, in July.]

Wednesday afternoon, after recess, Presbytery met.

Resolved, That the unfinished business of yesterday evening be taken up.

Resolved, That Presbytery proceed in the examination of Mr. Blanchard's sermon, with open doors.

[From this time till the close of the afternoon session, the Presbytery engaged in very warm discussion upon the style and sentiments of the sermon. In the course of this discussion several things were said which had much better have been left unsaid. The principal speakers in opposition to the sermon, were, Dr. Wilson, Gaines, and Dobbins, members of Presbytery, and Matthew G. Wallace and Mr. Craig, corresponding members. In favor of sustaining the sermon, remarks were made by Mr. Gallaher, Burgess, Cushman, Vail, Thomson, and Cole.]

On motion, it was resolved that Mr. Blanchard's sermon be sustained as a part of trial. Dr. Wilson called for the yeas and nays, which being taken, stood as follows:

YEAS.—*Ministers.* John Thomson, Andrew S. Morrison, Dyer Burgess, Ralph Cushman, Jas. Gallaher, Franklin Y. Vail, Benj. Graves, Thos. Cole, Alexander T. Rankin, Lewis D. Howell, Jonathan M. Rowland.—11. *Elders.* Cornelius Hall, John Lowes, Robert Boal, Horace Bushnell, Thomas L. Paine, Jehiel Day, Elnathan Kemper:—7. Total, 18.

NAYS.—*Ministers.* Joshua L. Wilson, D. D. Robert B. Dobbins, Ludwell G. Gaines, Francis Montfort.—4. *Elders.* George C. Miller, Philip Skinner, Josiah E. M'Meen, Hiram Tice, Thomas Dickey, Samuel M'Gauhey, David Gaston, Isreal Brown, John L. Wallace.—9. Total 13.

The vote stood, ministers in favor, as 11 to 4, elders as 7 to 9.†

On motion, resolved that Presbytery proceed to the ordination of Amos Blanchard. And Rev. John Thomson was appointed to preach the ordination sermon and preside, and Ralph Cushman to make the ordination prayer and give the charge. Presbytery then had a recess until 8 o'clock.

Wednesday evening at 8 o'clock, Presbytery met. After sermon, Mr. Amos Blanchard was set apart to the work of the gospel ministry as an Evangelist, by prayer and the laying on of the hands of the Presbytery, according to the foregoing resolution: And he being invited, took his seat as a member of Presbytery. Adjourned.

Thursday, July 28th, Presbytery met.

Notice was given by Johua L. Wilson, D. D. and others, that a complaint against the decision of Presbytery in the case of Mr. Amos Blanchard would be made to the Synod of Cincinnati, at its next meeting.

Messrs. James Gallaher, Ralph Cushman and John Thomson were appointed a committee to defend the decision of Presbytery.

Dr. Wilson and others also entered a protest in the case of a trial exegesis of Mr. Horace Bushnell, a candidate for licensure, on the subject in what sense is Christ said in scripture to be the propitiation for the sins of the whole world.

* Editor of the Cinninnati Journal.

† We understand that *four* of the ministers voting in the affirmative are without pastoral charge.—*Edit. Lum.*

THE REV. E. IRVING.

A work written by the Rev. Edward Irving, was last week brought under the consideration of the General Assembly of Scotland for final adjudication. The work had previously been referred to a Committee, and on Monday, Dr Dickenson reported from the Committee, that the work contained doctrines the same as the Bourigoan heresy, condemned in 1701, the principle of which, we believe, was the peccability of Jesus Christ. A long discussion took place on the Report. All the members condemned the doctrines, but there was a considerable difference of opinion respecting the mode of condemnation. Dr Forbes could not approve of following the author by extending their jurisdiction into a country where a sister church was established.

He moved a Resolution, the object of which was to prevent Mr Irving being permitted to preach in any church in Scotland. Dr P. Macfarlane thought Mr Irving's writings were more like the ravings of a maniac than a man of sound sense. Dr Cook had no doubt but the people of Scotland would see the infamous and glaring absurdity of the doctrines.—Dr Hamilton said, Mr Irving had an immense manufactory in London, from which he deluged the Church with nonsense. Mr. Paul felt that the passages read must be considered as the ravings of a maniac; but within the bounds of the Church there were congregations that would be willing to listen to those ravings, and they ought to endeavour to prevent it. Mr Geddes said, if Ministers, who went beyond the bounds of the Church, were allowed to insult & blaspheme the Saviour, he would never ordain another Minister to go beyond the bounds of Scotland. The Dean of Faculty was against noticing the work in the manner proposed, which, if left to itself, would sink into insignificance and contempt. Dr Forbes' motion was carried by 147 to 40, the effect of which is to exclude Mr. Irving from preaching in all churches in Scotland.

(*Abridged from an Edinburgh Paper.*)

From the New-York Observer.

CATHOLIC INFLUENCE.

The Catholic influence in Missouri is great. Besides the College in St. Louis, they have flourishing schools in several places. 1. At Florissant, about 10 miles above St. Louis, where there is a large number of pupils instructed by teachers. 2. There is a female school in St. Louis, of about 40 scholars. 3. There is a large institution at Perryville, in Perry county, 85 miles south of St. Louis, and 40 from Cape Girardeau. The boys' school at that place has about 100 pupils, mostly from Louisiana and the West Indies. The school for young ladies has a large number of pupils. Besides, there is a Theological Seminary here, containing 24 or 25 young men preparing for the priesthood. 4. A female school is about commencing on Apple Creek, in the southern part of the same county.

There is no college in Missouri, in the hands of Protestants. It is hoped that this will not be the case long. The Sunday School enterprise is going on well in Illinois and Missouri.

A certain sect, we understand, are determined to establish, as speedily as possible, a theological school at Clinton, eight or nine miles from this village. One of the tenets of the theology to be taught there should seem to be, that "the fearful and unbelieving, and the abominable, and whoremongers, and sorcerers, and idolators, and all liars, shall have part" in the paradise of heaven; and that the "unjust," and the "filthy," the "dogs, and sorcerors," shall all share with them the blessed visions of eternal glory! See the last two chapters of Revelations. What a kind of heaven would this be!—*Utica Recorder.*

THE UNITED PRESBYTERY OF UPPER CANADA, has resolved itself into a Synod, to be known as the united Synod of Upper Canada; and has divided its members into two Presbyteries, distinguished by the names of *Brokville* and *York*. The Presbyterians in Canada are following the precedents of their brethren in the United States. May the increase of their prosperity and numbers become even superior to ours!—*Philadelphian.*

FOREIGN NEWS.

From the New-York Observer.

POLAND.

By the arrival of the packet ship President at this port London papers have been received to the 18th of June. The news from Poland is of great interest, and on the whole highly favorable to the Poles. It seems, that about the middle of May, the main Polish army under Skrzynecki commenced offensive operations against the Russians, and in ten days succeeded in driving them beyond the frontiers of the kingdom of Poland, obliging Field marshal Diebitsch to retreat with his main army across the Bug, and opening a communication with the insurgents in Lithuania, which enabled the Polish General to aid them with reinforcements,—this last being his main object in this rapid movement. It seems, however, that after this surprising success of the Poles, Gen. Diebitsch, suddenly concentrating his forces, which before had been divided, in his turn acted on the offensive, and came up with the main Polish army at Ostralenka on the Narew, where, on the 26th of May, a bloody battle was fought with astounding bravery on both sides, and in which the Poles lost 3 or 4,000 men and the Russians probably two or three times that number. The Poles remained in possession of the field of battle, but deemed it expedient to retreat, and the next day commenced their march in good order and undisturbed by the Russians, for the fortified camp at Praga opposite Warsaw, where they remained at the last dates, in good spirits, and preparing for renewed operations, which they expected to prosecute with increased success in consequence of the great advantages to be derived from the large bodies of troops they had thrown into Lithuania, and from the fine spirit which had thus been excited in that province.

Heroic deeds of the Poles.

At the batte of Dlugosiodla, the wife of one of the gunners took the place of one of the soldiers who was killed, and carried charges for charging the cannon; the officers ordered her to quit the field of battle, but she put on the uniform of a soldier and fought to the end of the battle; it is said she will receive a military cross for her bravery. There are several women serving in the army.

At the battle of Ostrolenka, a soldier wounded in the calf of the leg gave his razor to one of his comrades and begged him to cut the ball out, but on his refusing to perform the operation he cut it out himself, (which was fortunately not deep in the flesh,) tied up the wound, and returned into the battle.

BELGIUM.

On the 4th of June the Belgian Congress proceeded to the election of a king. Of 196 members, 152 voted for Prince Leopold of Saxe Coburgh, 10 voted against him, 14 for declaring the Regent king, 19 abstained from voting, and 1 was declared null. The President then declared Prince Leopold king of the Belgians in conformity with the constitution.

A London paper of June 18th, says: "We are happy to state that some of the difficulties which stood in the way of the acceptance of the Crown of Belgium by Prince Leopold have been removed, and that strong hope is entertained of a satisfactory settlement of the Belgian question."

GREAT BRITAIN.

The new parliament was convened on the 14th June. In the House of Lords about 100 members were present. The attendance in the House of Commons was unusually numerous. The Right Hon. Charles Manners Sutton was elected speaker by an overwhelming majority. The King's Speech was to be delivered to the two Houses on the 21st, by His Majesty in person.

HUNGARY.

The Paris Journal de Debats says: We can vouch for the authenticity of the following news: "The States of several counties of Hungary, have had the boldness to address representation to the Emperor of Austria, in which they remind him of the services rendered to Hungary by Poland, in the wars against the Turks, and of the great mistake committed by Austria when she sacrificed that country which protected her against Russia, to a sordid and momentary interest. They now call, first, for the instantaneous revocation of the ordinances prohibiting the exportation of arms and provisions to Poland; secondly, for the convocation of the Diet to deliberate upon the best means of assuaging the sufferings of the Poles. We are ignorant of the effect of these representations."

TURKEY.

The accounts from Turkey state that the insurrection of the Albanians has been subdued, but that the Grand Vizier continued to exercise great caution and vigilance with a view to frustrate any ulterior designs which might be entertained by the disaffected. In Asia Minor things are not in so settled a state, and it was thought the Grand Vizier would be ordered for Constantinople with a large body of troops for the preservation of tranquility.

ITEMS.

Accounts from various parts of England and Scotland represents the prospects of the grain crops to be quite as favorable as on an average in former years.

Don Pedro, Ex-Emperor of Brazil, had arrived at Cherbourg, (France) with his family and suite.

Private letters say that the force of the Russians employed in the battle of Ostrolenka was 60,000 men, with 100 pieces of cannon. The Polish army did not exceed 28,000. An immense number of Jews were compelled by the Russians to work in the trenches, and a great number of them were killed.

The London Globe, speaking of the cholera morbus, says: "We regret to hear that, by the last accounts received, more than 40 vessels had passed the Sound with the green flag, which means an unsound bill of health."

OBITUARY.

DIED,—In this place, on the 30th of July last, Mrs. *Louisiana M'Murray*, aged 21 years. Mrs. M. was not a professor of religion; but during her last illness, became, in the judgment of charity, a sincere believer in Jesus Christ.

—— On Thursday last, the Rev. *O. B. Ross*, a clergyman of the Methodist Episcopal Church, and late editor of the Gospel Herald.

—— On the same day, of a long and distressing illness, which she bore with christian resignation, Mrs. *Bullock*, consort of Waller Bullock, Esq. of this county.

—— On the 29th of July last, in this county, Mrs. *Martha M'Pheeters*, consort of Mr. Charles M'Pheeters. She had been a member of the Presbyterian church at Walnut Hill for upwards of thirty years; and died in peace, with a firm and unshaken confidence in her Lord and Saviour.

—— On Sunday night last, Mrs. *Nancy T. Randolph*, a member of the first Presbyterian Church in this town; and daughter of the late Rev. James Moore. She died in the triumphs of faith in Christ.

—— Lately, at Black Rock, N. Y. Mrs. *Letitia P. Porter*, consort of Gen. Peter B. Porter, and daughter of Mrs. Mary H. Breckinridge of this county.

—— In the State of Missouri, Mr. *Carr B. Bailey*, formerly of Fleming County, Ky. and for many years an Elder in the Presbyterian Church.

TRANSYLVANIA UNIVERSITY.

MEDICAL DEPARTMENT.

THE Lectures in this Institution will commence, as usual, on the first Monday of November, and continue until the first Saturday in March.—The courses and terms are as follows, viz.

Anatomy—$15. } By Benj. W. Dudley, M. D. who
Surgery.—$15. } lectures nine times a week.

Institutes of Medicine & Clinical Practice—$15. By Charles Caldwell, M. D.—daily.

Theory and Practice of Medicine—$15. By John Esten Cooke, M. D.—daily.

Obstetrics and the Diseases of Women and Children—$15. By Wm. H. Richardson, M. D.—daily.

Materia Medica & Medical Botany—$15. By Charles W. Short, M. D.—daily.

Chemistry & Pharmacy—$15. By Lunsford P. Yandell, M. D. and H. Hulbert Eaton, A. M.—daily.

Large accessions are making to the Library and Chemical Apparatus, which will be in readiness by the commencement of the session.

By order of the Faculty.
C. W. SHORT, M. D. *Dean.*
Lexington, Ky. August 1, 1831. 5-3m.

FOR SALE.

I WISH to sell the lot of Land wheron I now reside, containing about eighty acres, on the main Lexington and Nashville road, 2¼ miles North of Perryville, Mercer County, Ky. well situated and prepared for a public house. A never failing spring very convenient to the house, &c. &c.

ALSO, A large and commodious brick house and lot in the town of Perryville adapted for the same purpose. Terms will be made to suit the purchaser; any person wishing to purchase such property would do well to come and see. G. H. BRISCOE.
Mercer Co. June 22, 1831. 51-3m.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.
THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*
Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.
March 2d, 1831. 36-tf

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.
Price—62½ cts. single—$5 per dozen.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

From the Episcopal Watchman.

THE ARK AND THE DOVE.

"*Tell me a story, please,*" my little girl
Lisp'd from her cradle.—So I bent me down,
And told her how it rain'd, and rain'd, and rain'd,—
Till all the flowers were cover'd, and the trees
Hid their tall heads, and where the houses stood,
And people dwelt,—a fearful deluge roll'd;
Because the world was wicked, and refus'd
To heed the word of God. But *one* good man,
Who long had warn'd the sinful to repent,
Obey, and live,—taught by the voice of heaven,
Had built an ark, and thither with his wife
And children, turn'd for safety. Two and two
Of beasts, and birds, and creeping things he took,
With food for all,—and when the tempest roar'd,
And the great fountains of the sky pour'd out
A ceaseless flood, till all beside were drown'd;
They in their quiet vessel dwelt secure.
And so the mighty waters bore them up,
And o'er the bosom of the deep they sail'd
For many days. But then a gentle dove
'Scap'd from the casement of the ark, and spread
Her lonely pinions o'er that boundless wave.
All, all was desolation; chirping nest,
Nor face of man, nor living thing she saw,
For all the people of the earth were drown'd,
Because of disobedience.
Nought she spied,
Save wide, dark waters, and a frowning sky,—
Nor found her weary foot a place of rest.
So, with a leaf of olive in her mouth,
Sole fruit of her drear voyage, which perchance,
Upon some wrecking billow floated by,
With drooping wing the peaceful ark she sought.
The righteous man that wand'ring dove receiv'd,
And to her mate restor'd, who with sad moans
Had wonder'd at her absence.
Then I look'd
Upon the child, to see if her young thought
Wearied with following mine; but her blue eye
Was a glad listener, and the eager breath
Of pleas'd attention curl'd her parted lips.
And so I told her how the waters dried,
And the green branches wav'd, and the sweet buds
Came up in loveliness; and that meek Dove
Went forth to build her nest, while thousand birds
Awoke their songs of praise, and the tir'd ark
Upon the breezy breast of Ararat
Reposed,—and Noah with glad spirit rear'd
An altar to his God.
Since—many a time—
Went to her rest, ere evening's earliest star,
That little one is laid—with earnest tone,
And pure cheek press'd to mine, she fondly asks
"*The Ark and Dove.*"
Mothers can tell how oft,
In the heart's eloquence, the prayer goes up
From a seal'd lip; and tenderly hath blent
With the warm teaching of the sacred tale
A voiceless wish, that when that timid soul,
Now in the rosy mesh of infancy
Fast bound, shall dare the billows of the world,
Like that exploring dove, and find no rest,
A pierc'd, a pitying, a redeeming Hand
May gently guide it to the Ark of Peace.

H.

MISCELLANEOUS.

CHRIST ON CALVARY.

In mournful silence let us follow the condemned Saviour to the summit of Calvary, and witness that spectacle, which struck terror to the spectators, and melted even the heart of adamant. Methinks I see him with his crown of thorns, and bending beneath the weight of his cross. The prophecy of Isaiah is fulfilled, for he is ranked with sinners. Methinks I see him nailed to the cross. It was the sixth hour of the day, and what a dreadful hour. We are informed, by the incontestible evidence of sacred writ, that a mouruful darkness over-spread the face of Heaven, and shrouded the earth as in mourning. *There* hung, at that tremendous hour, the adorable mediator between God and man, a spectacle for men and angels; an example of undying love and mercy. There he hung bleeding, and in agony, and though his sufferings were insulted, he sought no revenge, for his thoughts were the thoughts of peace. *Father forgive them for they know not what they do.* How tender, how touching were his words! Covered with wounds, he was emphatically that man of sorrows and pains that Isaiah had described. Knowing that all things which had been foretold were fulfilled; that all things were accomplished, and that the grand consummation was at hand, he said, *I thirst*, and having drank the vinegar, he said, "*It is consummated.*" Three hours had this glorious though ghastly spectacle continued, and every thing which the Prophets had said of the Saviour and his sufferings, being accomplished, nothing remained but to pay the last tribute for the redemption of the world. What an hour was that of sublimity and sorrow—what a moment of terror and triumph! That grand type of the Saviour, the glorious sun in the Heavens, was eclipsed, as though unwilling to illuminate the earth when the greater light of the world was darkening in death. An universal gloom, as of midnight or the grave, covered the earth until the ninth hour. The globe shook as with an earthquake, the eternal rocks cracked and split asunder, and the marble jaws of the grave opened and gave up its gloomy dead. Methinks I see the terrific scene and hear the exclamations of the multitude, as they gaze with ghastly countenance upon the veil of the temple rent in twain. Jesus Christ at that moment of agony, cried with a loud voice, *Father into thy hands I commit my spirit.* Spent with suffering, he bowed his head and died. What a glorious yet gloomy moment was that! The world was redeemed; the accumulated sins of man, which had been darkening his destiny from the Eden era to the Christian, were now washed away by the blood of him, of whom an elegant writer observes, that with the very spear which they crucified him, he crucified the world. The very implements of their vengeance became the trophies of his victory. At that moment the sting of death was obliterated, and the triumph taken from the grave. At that moment the Idol tumbled from the Pagan temple, and the genius of its superstitions vanished forever. The tongues of the Heathen Oracles, which for ages had held dominion over the intellect of man, became silent, and their inspiration was eclipsed in the glory of the Gospel of God. While the last words yet quivered upon the lips of the dying Saviour, the mighty revolution was achieved, the law became void, the mysteries and mandates of Moses passed away, and the new dispensation commenced. That dispensation, that Gospel, was not for the few, but the many, not for the virtuous alone, but the vicious. The miser bowing before his golden God, the monarch seated in grandeur on his glittering throne, and the beggar bending beneath his woes, are alike the subjects of its denunciations, alike the objects of its offered mercy.

How great is our necessity to seize with avidity the benefits which have resulted from this grand catastrophe and glorious consummation. We are told by that same illustrious character, whom we have contemplated, that the hour is approaching with incredible velocity, when not only we ourselves shall cease to exist, but even the splendid fabric of the universe shall pass away. We have his own word, that he will be present at the august and terrific scene. That he will come in his chariot of fire on the clouds, and sit as a spectator of the grand fabric in flames. If that universal alarm were to break forth at this moment in the Heavens, what a consternation and confusion would it not produce in the concerns and pursuits of miserly man! In the resurrection of the Saviour we see a type of that terrific consummation, when every grave shall give up its dead, the sea roll forth its millions, and the tombs of oriental genius and the sepulchres of ancient saints and sages, priests and prophets, teem with life. What a sublime assemblage! What a magnificent multitude! It is impossible for the finite imagination of man to conceive the sublimity of that scene, which Christ has declared shall be exhibited to the assembled millions of mankind. The idea of a single planet wrapt in flames, is too grand to be admitted into the mind; but to behold the millions of those vast globes, which make up the universe, on fire, to behold them released from the restraint of attraction and gravity, and rushing by each other like mighty comets, and bursting with the explosion of their materials, is a picture too great for the mind of man to conceive, or conceiving to describe.

Let it be sufficient for us to know, that the Gospel has come down to us with glad tidings, and that he who rests upon that rock, need neither fear to look forward to the dissolution of nature, nor the wreck and ruin of the universe. That he who builds upon that rock, need neither fear the gloom of the grave, nor the last loud blast which shall announce the cessation of the revolution of time. That doctrine upon which we rest our hopes, is destined to be more lasting than the proud Pyramids of Egypt—it has already resisted the test and tooth of time, and stood unhurt, amid the whirlwinds of passion. While the empires of the earth have passed away, and the thrones of despots have crumbled into dust, the temple of Christianity hath still stood unhurt by the war of Pagan superstition, or the incendiary of modern infidelity. Even if it had no relation to futurity, and only exerted its influence in the correction of society, it were a blessing not to be exchanged for heartless infidelities; it were a blessing the greatest and most glorious ever given to man. That it is founded in truth, needs no other proof than the destiny and present dilapidated state of the Jews. The heart of sensibility bleeds for their fate, but it is the eternal fiat of Heaven. That unhappy race is now scattered over the earth, a mark is set upon them, they have become a by-word, and they are the suspected of all men. But they are not forgotten, they are still full of hope and faith, that the Messiah will yet make his appearance, and replace them again in the land of beautiful Palestine—that he will yet come in majesty and mercy to redeem the fallen favorites of Heaven, and to build up the broken-hearted children of Israel.

How astonishing, how startling is the fact, that christianity should have been opposed, at the very dawn, when every circumstance was fresh in the mind, and by men who had witnessed the very spectacle of an expiring God. "Socrates died like a philosopher," says Rosseau, "but Jesus Christ like a God." Alas! the catacombs of ruined Rome, still exhibit the relics of the illustrious martyrs, who expired under the most excruciating torments, or lingered out a miserable existence, in the dungeons of superstitious tyranny. Methinks the agonizing groans of the persecuted christians, still echo along the mouldering walls of the Coliseum, where the unfeeling multitude looked unmoved upon the mangled martyr beneath the tooth of the tiger, and the gore as it gushed from the heart of the dying gladiator. There thousands of the primitive christians expired, sad spectacles of amusement for their Pagan persecutors. But a subject so sublime, a doctrine so divine, could not be obliterated by the paltry attempts of tyrants, and it has descended the tide of time, to us the same brilliant and imperishable gift, as when promulgated to the world. The millions of men who will come after us, will see the same beauty and beatitude in its promises; the same grandeur and glory in its doctrine. No second Judas can arise to betray it, though thousands have attempted it; no second traitor can triumph over the downfall of his doctrine. It is fixed on the rock of ages.

But to conclude my lofty theme. Every prophecy in the Gospel of our God, is fulfilling with astonishing rapidity and precision—the gift of glad tidings has gone forth to the very depths of our wilderness, and the savage sons of the forest, as the consequences, have forgotten their ferocious pursuits, and are seen bowing the knee to God, and no longer paying adoration to the setting sun. The gospel has gone forth to the Arab and the Hindoo, and woman is gradually emerging from the long night of her slavery, to fill the station to which she is entitled. The very destiny of that Heathen inheritance has undergone a change, for the hunter is seen cultivating the land, and the war-chief making laws to govern his civilized posterity. Truly has the desert blossomed like the rose. No longer does the benighted mind of the Indian pay his devotions to the genius of clouds, or look for the coming of the Great Spirit in the storm of night; but he sees an evidence of the living God in all his works, in every leaf and every grain that vegetates on the earth. Such were the effects intended to be produced by that great consummation on Calvary. In every lane of life, and in every avocation of our concerns, may we not forget, that for us this grand sacrifice was made, and that the Saviour rendered up his own life, that we might live forever.

"This truth how certain, when this life is o'er
Man dies to live, and lives to die no more."

MILFORD BARD.

For the Western Luminary.

USEFULNESS OF TRACTS.

FROM THE SIXTH REPORT OF THE AMERICAN TRACT SOCIETY.

[Concluded.]

First Fruits of a Revival of Religion bro't in by means of a Tract.

The Rev. J. G. H. of North-Carolina, applying for a grant of Tracts, urges the great destitution of several counties in the Eastern part of that state, of all the means of grace, especially the preached Gospel, and adds: I feel encouraged to make this application from the fact that Tracts have been useful among us. *A young lady*, gay and thoughtless, was brought to serious reflection by reading a Tract. She is now rejoicing in the hope of the Gospel. She was *the first fruits* of a revival of religion. A number of others have since been awakened and brought, as we hope, to accept of Christ as their portion.

The whiskey burnt—and four souls converted.

The Tract *Earl of Rochester*, says a Clergyman in the Connecticut Reserve, Ohio, was distributed in a very dissipated neighborhood, and one man was awakened by it. His wife, seeing his distress, began to think of her own state as a sinner; and not long after, another man and his wife, both of whom were intemperate, were greatly distressed in mind. *The drunkard burnt up his whiskey and broke his jug, and the four are now indulging a hope of pardoned sin.* Religious meetings are now established in the neighborhood, where before the means of grace were almost entirely neglected.

Tracts in a Revival of Religion in Massachusetts.

A lady of M———, Mass, says, never did I realize the value of Tracts as in the revival of religion we have recently enjoyed. The *Sinner Forewarned*, the *Day of Judgment*, the *Way to be Saved*, the *Sinner Directed to the Savior*, and especially the *Questions and Counsel*, were blessed to the awakening, to the hopeful conversion and establishment of several individuals.

Effects of one hundred Tracts sent to the Principal of an Academy.

The Society's Agent in the Western District of New-York says, the principal of the Academy at M——, to whom I sent 100 of the Tract *Quench not the Spirit*, informs me, that at a time of uncommon seriousness, he gave a copy of the Tract to each scholar in the school, and perceived distinctly its influence in increasing the seriousness of some, and exciting to thoughtfulness others who were before insensible. One of these Tracts was given to a young man whose mind was too insensible to recieve any special impression from it, but who was, providentially, about to return to his parents, who were both living without hope. He threw down the Tract with some indifference in the presence of his father, who seized it, and read it. He wept—and read it again and again. His condition as a lost and guilty sinner was brought with fearful clearness before his mind. He found not peace till he found it in Christ. While in distress for his soul, he gave the Tract to his wife, who was also convicted of her sins, and hopefully converted to God. The attention of the neighborhood became awakened, and a considerbble revival of religion followed. The Tract was greatly sought for, and hung up in houses to be read by visiters. A Baptist Clergyman in the neighborhood of the Academy says, these Tracts were the instrument of promoting the revival there, and that one of them, given to his own daughter, who was returning to stupidity, was carried to her chamber, and read as a message of God to her. Her convictions returned with great clearness and force, and she that very night surrendered her heart to Christ.

Revival of Religion in a moral waste occasioned by Tracts.

The Secretary of the Auxiliary at M——M——, N. Y., says, one of our members, after having read her Tracts, sent them into a destitute town where no religious meetings were held, and few, if any, religious books read. They were received with such eagerness that neighborhoods collected together to hear them read, and for lack of hymn-books sung the hymns upon the covers of the Tracts. A revival of religion commenced very soon, and when we last heard, a powerful work of grace was in progress.

The "Tract To-Day" found in a Garret.

A young Lady in the city of New-York, on her examination for admission to the church, gave, in substance, the following relation:—A few months since, being in one of the upper rooms of her dwelling, her eye caught the title of the Tract *To-Day*, as it lay among some rubbish on the floor. She took it in her hand, and felt inclined to peruse it; but hesitated, thinking she might defer it to a more convenient season. She, however, resolved to read it. As she proceeded her mind was overwhelmed with a sense of her own great sinfulness and of the necessity or applying at once to Christ for pardon and salvation. She formed the solemn purpose of dedicating herself to the Lord, and saw that To-Day was the Savior's appointed time. In that upper room, without leaving it, she trusts she was awakened, convicted, and converted to God, through the blessing of the Holy Spirit on that alarming and pungent Tract. She is now in full communion with the church, and gives gratifying evidence of real piety.

The Tracts "Bible above all Price" and the "Age of Reason."

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church the third volume of Tracts. He read one or two of them, and the impression they made on his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. Being informed that they could not for some months, he said to one of his family: "*I will shut up the book now, and read but one Tract a-day—I shall get through the book too soon.*" When he came to Dr. Payson's Tract, *The Bible above all Price*, (No. 71,) he said, "It ought to be written in letters of gold. I have read the *Age of Reason* until I believed the Bible to be a tissue of falsehoods—now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those who are interested in his spiritual welfare, have hope that a work of Divine grace has begun in his soul.

Conclusion of the Sixth Annual Report of the American Tract Society.

Thus have the Committee presented a review of the the Society's operations during another year; the little that has been done; the much land remaining to be possessed; and the superabounding mercy and grace of God, which has attended the efforts made. They have shown

That probably not far from three-fourths of the population in the great Valley of the West are yet unreached by this Society's publications.

That 10,000,000 of the population of our country remain yet to be supplied with the Monthly Distribution.

That about $10,000 annually are needed for pagan lands.

That a blessing without a parallel has, during the year, descended upon the Society's publications, in rendering them the means of conversion and sanctification to multitudes of souls.

That with all these overwhelming incitements to effort, the Society has but five Agents labouring among the 13,000,000 of our population, and they lost in the comparative New Settlements of a small section of country.

And that the whole amount committed to the Society for its use during the year has been $34,137 77 in payment for publications sold and $8,784 82 in donations.

The Committee make no comment on these facts. They beg the friends of Zion to consider them well, and to bring them before the throne of grace in importunate prayer, till all who name his name shall be roused to fidelity to Him, and all who hope in his blood shall imbibe in some degree his Spirit, when he came from heaven to bring to man the tidings of his Gospel and offered himself a sacrifice for their redemption.

From the Education Reporter.

UNSEASONABLE CORRECTION.

The duty of correcting children for unseemly conduct and wrong tempers, is as unpleasant, as it is necessary. On this account it is the more strange that it should ever be resorted to, when it might as well be dispensed with. Yet I have seen mothers, tender mothers, too, reprove and chastise their children, when the correction appeared to me worse than useless.—I say *worse than useles;* for it has occurred as a sort of daily event at a particular hour, and for the same cause. Now if the chastisement did any good, the repetition of it, at least so frequently, would not be necessary. The case to which I allude is that of a child, at the close of the day, that has spent all its strength upon its plays, and is so overcome by fatigue, that it can scarcely bear a word or touch. The child's fretfulness, however unreasonable it might appear, was not owing to any peculiar or unconquerable perversity; it was absolute weariness—its animal powers were exhausted. It was absolutely oppressed with the fatigues of the day, and needed to be in the cradle or in the bed. To a child in such a situation, the soothing lullaby, or the language of sympathy, tenderly expressed, is incomparably more suitable than the stern rebuke or the rod of correction. The little one can hardly be called a voluntary agent; it is not the disposition that is in fault, but the animal nature. How often do severe pains call forth passionate expressions, tears, outcries, and striking marks of impatience from more adult persons—persons too of a mild and kind temper? The child in the case we have supposed, feels afflicted, not malignant; further, it feel *wronged* by any degree of severity; and a chastisement inflicted upon the subject of such feelings can certainly do no good, while it may do incalculable injury. During the process of correction the little creature may indeed be roused, and the suffering of a new pain may for the moment overpower the sense of its other troubles—but most certainly there is nothing gained in the article of discipline or obedience; for the same scene is as likely to be acted the next evening, as though it had never occurred. The truth is, the child feels desolate, friendless, borne down with the troubles of life, and incapable of pleasure. He feels his measure as full of evils as did the patriarch, under his accumulated and unparalleled bereavements; and if he knew how, would exclaim with him, "Have pity upon me? Have pity upon me?"

ANECDOTE.

"A soft answer turneth away wrath."

Madame de Genlis relates the following anecdote of her residence in Berlin:

"My saloon had two doors; one opening into my chamber, and the other conducting to a private staircase descending to the court; on the platform of this staircase was a door opposite to mine, belonging to the apartments of an emigrant. This man was of a savage deposition, and never saw any one in his house. Some one had given me two pots of beautiful hyacinths; at night I placed them on this platform between my neighbor's door and my own. In the morning I went to take them again, and had the disagreeable surprise to see my beautiful hyacinths cut into pieces and scattered around the pots which held them; I easily guessed that my neighbor was the author of this deed, who had been excited to it, doubtless, notwithstanding his French politeness, by the libels which were published against me. Not wishing the affair to be known, I did not ask more flowers of the persons who had given me these; but directed a servant to buy me some. Having placed these in the pots, I attached to them a slip of paper, on which I wrote these words—"*Destroy my works, if you will, but respect the works of God.*" At night I placed them on the platform—in the morning I went with eagerness to see what had been their fate, and saw with great pleasure that some one had been content with simply watering them; I carried them immediately into the saloon, and placing them on the table, perceived that there were attached to them two silk strings, each having a charming cornelian ring. The emigrant, apparently, knew that I was then making a collection of *bijouterie*, and wished to repair his wrong, in this manner. I was much touched with this proceeding, which divested me of all rancour."

The Poles.—The young men of Boston have had a meeting, and resolved to procure by subscription, funds for the purchase of two standards, with suitable devices, and to transmit them, as soon as practicable, with an address to the Polish nation. The subscription is limited to fifty cents for each individual.

FOR 1831.

NEW SPRING AND SUMMER GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN;* all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831. 40-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April ,4 1831. 40-tf.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3w.